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# The Orthodox Herald

*Celebrating our 40th year*

Vol. 41 No. 6 ISSUE 485 OCTOBER 1992 35¢ Per Copy

## DABS OF THOUGHTS

At the Second All-American Council of the Orthodox Church in America, held in October 1971, a move to permit women to serve as delegates to the Councils was turned down.

This October the U.S. celebrates the 500th anniversary of the discovery of America by Christopher Columbus. His first name literally means "bearing Christ." In his "Book of Prophecies" he gives his reason for his westward journeys: "The fact that the Gospel must still be preached in so many lands in such a short time — this is what convinces me." Columbus named his first landfall San Salvador, meaning "Holy Savior."

In Northeast U.S. we enjoy a period of warmth this month which we call Indian Summer. Our people called it "Babsko Leito," or women's summer.

In many non-Orthodox Churches animals are blessed during October. In the Orthodox tradition, cattle were blessed on St. George's Day in May when they were being taken to the summer pasture a distance away from their winter homes.

The Galician school of icon painting emerged in the 15th century.

There is much hostility of the media towards Christianity. Christians are referred to as extremists or as not adapting to the "real world."

Isn't it ironic that as some jurisdictions are stressing evangelism they are omitting the Litany of Cathechumens from the Divine Liturgy?

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*Some people love life so much,*
*they give truth for it.*
*Others love truth so much,*
*they give their life for it.*

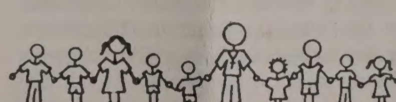
## BACK TO SUNDAY SCHOOL

Many parishes start their Sunday School year this month. It makes no little difference how fine the Sunday School program may be, if there is little response from the parents and children it will be a failure. Also it makes little difference how dedicated the teachers are if the children are consistently late, absent a good part of the time, or, worse still, have never been enrolled.

The teachers can no longer assume that the parents have the knowledge and determination to impart good religious training because they come from families that are intact. This assumption is not a reality. Indeed, deterioration of the family religious life is a basic weakness upon which the whole Sunday School program may falter.

There is a great disappointment in the results of the Sunday School programs. They have been part of Orthodox Church life for over forty-five years. This means that many of the children attending today are second generation Sunday School members. Do too many of the firs parents feel that Sunday School is an easy and shortcut way to religious education for their children, relieving themselves of the responsibility?

Sunday School is starting, it is as important as the numerous other activities that children engage in. Please make time for it on the children's busy schedule of lessons for this and that. Perhaps if the church would charge as much per hour as is paid for other instruction, parents would see to it that the child is on time, does not miss classes, and is prepared with whatever homework or practice was given?!



## FATHER ALEXIS TOTH: THE NEXT SAINT???

The influence of Fr. Alexis Toth, who died in 1909, flows through many jurisdictions of the Orthodox Church in America. Among these are the Patriarchal Church, the Orthodox Church in America (O.C.A.), the Ukrainian Orthodox Churches, the Carpatho-Russian Church, and the Church Outside of Russia.

When Father Toth accepted Orthodoxy, there was only one Orthodox Church in the U.S. and that was in San Francisco. It is acknowledged that by his efforts 29,000 to 200,000 people were initially influenced to accept or affirm their Orthodox faith.

What prompted Fr. Toth to start this exodus? His audiences with Bishop Ireland seem to have played a pivotal part. From reading non-Orthodox sources, it is evident that Bishop Ireland could not tolerate nor did he wish to understand the diversification of rites within the Roman Catholic Church. He was prominent leader in circles in the Roman Catholic Church, which were for One uniformed Catholic Church. Fr. Toth happened to see him at a time when this policy was being promoted in America. Fr. Toth was insulted at the audience and felt that the Eastern rite was treated with great disrespect. This was resented by Fr. Toth because he had not violated any doctrinal teachings and he had expected the Bishop to handle his situation in Minneapolis in accordance with the agreements made through the Union of 1596 and 1646.

Fr. Alexis Toth went to San Francisco in 1891 to accept Orthodoxy from Bishop Vladimir in the Cathedral. A person who was present recalled that he noticed a stranger standing in the center of the church. He was clean shaven and

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## CHRONOLOGY

October 1992

FOCUS ON YOU is to be used as a youth study program in the Orthodox Church. The six areas of study are The Beatitudes, Witness and Martyrdom, Membership in the Church, the Church building and its Contents, Penance and Confession, and Creation and Creating. Designed for those 12-18 years old. Send $44 to Antiochian Orthodox Archdiocese, 358 Mountain Rd., Englewood, NJ 07631.

MODERN LIFE TESTS the bonds that tie Orthodox parents and their children. These Children of Orthodoxy will be discussed by Dr. Maria Markahkis at the OCAMPRA Conference in October in California. Call for info: (617) 868-6557.

ORTHODOX CHRISTIAN LAITY will hold its annual meeting in St. Louis, MO from October 23-25. The organization puts out a newsletter The Forum and is open to all Orthodox Christians. For info write: OCL, 8505 South Pulaski Rd., Chicago, IL 60652-3630. Call Nicholas Karakas for info on meeting at (314) 731-7900.

A READER WROTE: Our son and daughter-in-law gave us a gift subscription to **The Orthodox Herald** for Christmas last year and of all the gifts we received, I think this one was our favorite — especially for my husband. Each time an issue comes in he chuckles and says, "Oh, look it's Christmas again!" Then he sits down with the issue and won't talk to me for an hour! Knowing how much we're reminded of this gift with each issue throughout the year, we're now sending in the same gift for a few friends of ours. Maybe they will think Christmas comes every month next year. Please start with the December issue.

The Greek Archdioces Sobor held in July approved a budget of 9.4 million for 1993 and 9.9 million for 1994. Among the decisions made were changes in the Uniform Parish Regulations affecting the relationship of parish priests to his bishop and the parish council. Also, a resolution was passed asking the Holy Synod of the Ecumenical Patriarchate to consider returning to the practice of ordaining married priests as bishops. This practice had been affirmed by the Ecumenical Council of Trullo, which met in 692, exactly 1300 years ago.

RELICS OF SAINTS are found for sale in many antique stores in Lisbon, Portugal. Some churches and monasteries are sending relics to these stores to be sold.

SYNDESMOS, The World Fellowship of Orthodox Youth is an international Orthodox organization founded in 1953. Today over 70 organizations and theological schools belong to this organization, which conducts international youth festivals, seminars, missionary work, etc. It publishes a newspaper. Write: Syndesmos, 12 BD. Desgranges Est. 6, 92330 Sceaux, France.

WHEN VISITING DISNEY WORLD in Orlando, Florida call (407) 422-3230 or (407) 668-6020 for time of services in the two Orthodox Churches to be found in Orlando. There are many other Orthodox Churches in the area.

VOLUNTEER work for the church is not understood in Eastern Europe. The Roman Catholic Church has organized and funded an office to establish a network where volunteers from the U.S. will be sent to Eastern Europe to set up volunteer systems in hospitals, homes for the elderly, schools, churches.

ASKING FOR THE RETURN of their property are the former states of the USSR. The Ukraine is asking for the return of the 12th century ikon of Our Lady of Vladimir (Vyshhorod), and three icons from Kiev: The Great Panagia, St. Demetry of Salonika and Our Lady of Pachers (C. 1288) all of which are now in the Tretiakov Gallery in Moscow.

THE UKRAINIAN ORTHODOX CHURCH is asking for autocephaly from the Moscow Patriarchate. It lists 24 eparchs, 5,478 parishes, 32 monasteries and about 36 million faithful and over 20 bishops.

LOOKING for material on Fr. Alexis Toth. If you have anything call 717-256-7232 collect or mail to Fr. Stroyen, P.O. Box 9, Hunlock Creek, PA 18621.

IN GREAT BRITAIN twenty percent of the clergy have become Orthodox as adults while only one percent of the laymen are in this category.

HUMANITARIAN AID to Russian is an ongoing project of the 3 center-city parishes in Philadelphia. For information write: Fr. John D. Bohush. Fund for Humanitarian Aid to Russia, P.O. Box 16459, Philadelphia, PA 19122.

IN THE UKRAINE President Leonid Kravchuk signed a decree transferring 25 million rubles from the coffers of the Communist Party to restore churches and other "cultic" structures.

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You teach more with your life than with your lips.

## NO SPIRITUAL HEALING

According to one respected spiritual writer, the following reasons account for why we are not healed spiritually:

We do not truly believe in God's power to forgive.

We think that sin in the world is unavoidable; we tend to concentrate on how guilty we are and assume that we cannot be forgiven or that we really have nothing to be guilty about.

We do not examine our consciences closely enough and frankly. We confess in general terms rather than look at the **specific** weaknesses we have.

We do not avoid temptation and occasions of sin. To confess sins and then return to people, places, or things that lead us into the same sin is a sign of unrepentance. Forgiveness includes the promise to change our lives.

We lack knowledge about the ways of forgiveness which the Church provides — prayer, good works, fasting, the sacrament of penance which includes the confession of sins and a special gift of the Presence of God that both forgives and strengthens us.

The priest gives us instruction following our confession of sins in which he says: In all these points (which you have confessed) you must from now on be on your guard. For you have just received a second Baptism, according to the Christian Mystery. And you must see to it that with God's help, you will make a good beginning. But, I warn above all, that you must not treat these things lightly otherwise you will be the cause of great contempt; for these things are not fitting for you to continue as a Christian. May God, by His grace, help you to live honorably, uprightly and devoutly.

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### MISSION FUND

Copies are sent to places other than in Alaska to help tell about our wonderful Orthodox faith. Helping are: **The Russian Orthodox Catholic Women's Mutual Aid Society**, Andrew Dacko, Ethel Watlock, Ann Worobey, Mary Kaminsky, Jeanette Siwy, Anon (4).

## •Father Alexis Toth

Continued from Page 31

his hair was cut short. He wore a cassock which was fastened with a row of buttons and a wide purple sash was tied around his waist. He stood with his eyes fixed upon the ikon of the Last Supper, which was placed above the Holy Doors. "His palms were folded in the manner of a Catholic. He was praying earnestly and it seems that he is living through a spiritual turmoil, which reflects upon his features. For half an hour, he stands motionless, transfixed in spiritual ecstacy. All eyes are on him, for no one knows who this stranger is."

"Bishop Vladimir, in all his vestaments, comes forth from the altar, holding the Bible and Cross. According to church ritual, the stranger is accepted into the Orthodox faith. In a loud voice, he renounces papism and enters the fold of the Holy Orthodox Church. At that moment his face lights up with an internal light."

Fr. Toth returned to Minneapolis and then to Pennsylvania to tell others about his experience. He organized people into lodges and brotherhoods which enables them to greatly assist financially in developing parishes.

Fr. Alexis Toth has been called the "Father of Orthodoxy in America." At the time of his death, he was honored by being buried near the altar of the church at St. Tikhon's Monastery. Later money was raised by voluntary donation to build a beautiful monument tomb of marble over his grave. Metropolitan Leonty is the only person buried near the same spot.

What has happened in the past 83 years that Fr. Toth's place in the history of the church is almost neglected? Surely at least one of the jurisdictions he has affected will consider him — recognizing him as a saint. It seems especially appropriate for the Orthodox Church in America to do this as it sets to celebrate the bicentennial in 1994.

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Arguing about religion is much easier than practicing it.


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I certify that the statements made by me above are correct and complete.

Fr. W.B. Stroyen, Ph.D., Editor


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### PRESS FUND

We appreciate all of you who have kept us publishing the past 40 years. But it was especially gratifying to receive help from a young woman whom we had baptized many years ago and who is now in college. She wrote that she continues to learn from **The Orthodox Herald** and considers it her spiritual college. A big spasebo to her and to you all. Alexandra Spanovic, Anonymous (6), Jayne Richards, Irene Allen, Andrew Dacko, Mary Oyler, Ethel Watlock, Natasha Wolf, Ann Worobey, Jeanette Siwy, Mary Kaminsky, Mary Kochmaruk and the members of the **Russian Orthodox Catholic Women's Mutual Aid Society**. Helen Cudlic in honor of her patron saint, St. Herman. Julia Polkabla in memory of her husband John, who died September 23, 1991. Helen Kolanage in memory of her beloved friend Dorothy Collins, who fell asleep in the Lord on May 26, 1992. Helen Cudlic in memory of the Fedora and Cudlic families. Marion and Paul Stenko in memory of their dear friend Sue Lepa. Aunt Anna Glovach in memory of the Glovach family and Irene Tus. Father and Matushka Stroyen in memory of Jacob S. Russin, Esquire.

## •Dabs of Thoughts

Continued from Page 31

It is certain that God desires that which is most advantageous to us much more than we desire it ourselves. He knows better than we by what means that which is best for us must arrive. The choice of means is entirely in His hands, since it is He Who disposes of all and regulates all things in the world. It is also certain that in events which happen, that which befalls us will always be best for us. (St. Augustine)

The Synod of the Eastern Catholic Church meeting in Lvov recently decided that for the sake of uniformity in the liturgical life of the church the decisions made at the Synod of Zamost (1720) shall remain binding. Among these are: 1) the antimens shall be placed under the top altar cover and not be used on top of the altar cover. 2) In the recitation of the Creed the words **and the son** in reference to the procession of the Holy Spirit must be used. 3) the use of a sponge and of warm water in the Liturgy is forbidden. 4) The celebrant of a Divine Liturgy must have intention to consecrate not only the main host — ahnetz, but likewise all of the particles on the discos. 5) The distribution of Holy Eucharist to infants is forbidden.

Those who absent themselves from church because of bad weather soon learn to stay away on fair weather Sundays.

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ALASKA FUND

Thinking of our Alaskan Orthodox as they are already in cold weather and have more time to read **The Orthodox Herald** are Anonymous (4), Ann Worobey, Jeanette Siwy, Ethel Watlock, Mary Kaminsky, Andrew Dacko.

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### THIS SHALL PASS

Do you allow bothersome problems or negative situations in everyday living to take on a significance out of proportion to their importance? Do you allow minor disagreements, negative news, or the action of others to cause you concern?

There are four wonder-working words for you to use in handling these situations:

**This, too, shall pass!**

There is power in these words — **this, too, shall pass!** Today gird yourself with the power to free your world from distress.

In the midst of any challenge, large or small, find your balance by viewing it in the light of spiritual understanding.

Only God's eternal spirit can endure. Build a stable inner life by centering your thoughts on God. This quiet remembering that God is with you will serve to strengthen your faith and give you stability to your feelings and thoughts no matter how upset you are by circumstances.

Learn to say, feel, and know these wonder-working words:

**This, too, shall pass!**

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### THE CANONICAL TRADITION (no. 5)

#### 2. The Composition of the Church's Law

**The Canonical Tradition.** The overriding consideration in the acceptance of a local Church's custom as law is the spiritual well-being of the members of Christ's Mystical Body. What is of importance is how people in any age or place may best serve and worship God. It is obvious that what is well intentioned for the Church as a whole may not be so well suited to some particular local conditions. Similarly, what is good for one age or place may under different conditions constitute a hindrance. Thus it is that the Church's canonical tradition has such regard for local custom. Having evolved within the context of local conditions, it best expresses the mind of the local Church on how the cause of God may be served in her special conditions. Custom is the continuously expressed will of God's people. The significance of this statement becomes apparent when one realizes that the last Ecumenical Synod with universally binding legislation occurred twelve centuries ago (787 A.D.). Consequently, the emergence and growth of local custom especially since that time is what in large measure has sustained the Orthodox Church throughout the ages.

The growth and development of a local custom that acquires the force of law is what gives to the Church's canonical tradition its great flexibility. Local laws or regulations are the means by which the Church's universal canonical tradition adapts itself to changing circumstances. Although this is true, it must not be supposed that any local custom automatically establishes itself as part of the Church's canonical tradition. For that, certain conditions must be met. In the first place, it must be the conviction of the ecclesiastical community concerning a certain act repeated in the same way for a long time. Therefore, two main conditions are necessary for the acceptance of custom as law: it must have enjoyed a long and steady practice, and the consensus of opinion must be that it has the force of law. In order for custom to be accepted as a source of the Church's canonical tradition, it must be in full harmony with holy tradition and scripture, as well as doctrine.

One example of local legislation is the current charter of the Greek Orthodox Archdiocese of North and South America. According to Article I of the Charter, the Archdiocese is "a province within the territorial jurisdiction of the most Holy Apostolic and Ecumenical Patriarchal Throne of Constantinople ... governed by the holy canons, the present charter, and the regulations promulgated by it; and, as to canonical and ecclesiastical matters not provided therein, by the decisions thereon of the Holy Synod of the Ecumenical Patriarchate." As a province of the Ecumenical Patriarchate, the first-ranking see among the autocephalous Orthodox Churches, the American Archdiocese is an ecclesiastical body deriving its authority from a central source. The various components comprising its canonical structure are elements included in the legal system of every local Orthodox Church.

Lewis Patsavos, Ph.D.
Canonist



EDITORS' NOTES

October in this area of northeast Pennsylvania is beautiful. Bus loads of people from all over the world ride through to see the leaves changing color. The sight is so spectacular because the forests are made up of so many different types of trees. They all change color at a different time and all of them have a different color with a complementary blend of shades. In notes I made last year I found the following: October 15 — the leaves are falling outside my window and when I look up from my typing they looked like pieces of gold suspended in the air. I feel as if I am in one of those globes that when shaken swirl golden pieces. It is like living in fantasy land. For October 31, I found — The brown leaves are all that are left and they are drifting down silently and leisurely. They are all falling at their own speed and in their own pattern. I am writing these notes in the hot, humid final days of August and am looking forward to see if October will be as beautiful this year. I expect it to be as we had much rain this year and the leaves are large and plentiful.

Many parishes are starting education classes this month. One of the books which is being studied in **The Way of the Ascetics** by Tito Colliander. It is a fine book, each page is full of thought-provoking statements. I keep a copy in my purse and read a bit of it when I am waiting for an appointment or come early to church and have completed my prayers. But I was upset by a statement on page 86, which is attributed to St. Issac the Syrian which seems to imply that an incompletely developed fetus has no soul. We checked and found that the translation was faulty. Please note this when you are studying this book.

We continue to be concerned about our friend, Fr. Seraphim (Babich), who has spent the last 20 plus years on Mt. Athos. Perhaps it was naive of us to think that ugyliness would or could not invade this Holy Mountain, and until an explanation is given, it would seem that a need for power and ecumenicism has disturbed the prayer life of monks like Fr. Seraphim, who had completely given themselves over to the monastic ideals.

The language issue seems to be reviving in the Orthodox Church but in a reverse of what it was thirty years ago. At that time, people felt God could not understand English and they fought for the retention of Church Slavonic, now people feel God cannot understand Church Slavonic and they are fighting for all English services. This view seems shortsighted in many areas where there is a large number of new immigrants coming from Eastern Europe. Many of them are not made to feel welcome in the Orthodox Church, no effort is being made to accommodate them and they are finding a religious home in the Protestant and fundamental churches. Why are we so insular?

We would appreciate you sending in your subscriptions for Christmas gifts as soon as possible. If you note that you wish us to start with the Christmas issue we will hold the subscription until then. If we receive them early enough we can guarantee the date.

Our summer and early fall was blessed by seeing so many of you, by your phone calls, letters and cards. It is surprising how these can brighten a day.

God be with you,
Matushka N. Stroyen

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CONCRETE SETS, SO DO MINDS

Some years ago we need 2¼ truckloads of mixed concrete. It arrived wet and rolling steadily. While the second truck driver waited to drop his load, we talked. I inquired whether the huge mixers on the trucks ever stopped. The answer was "yes."

I was told that the time limit before setting can be two hours or less, depending upon the type of mixture. At all costs, the mixture must be kept moving or it sets and will never slide again.

How like human beings, I thought. If our minds do not continue moving, they set.

We have fixed ideas. We may oppose the church committee if its members try to improve the parish in some new way. We refuse to make friends or even greet newcomers who come to church services. We are unwilling to attend any religious classes for adults our excuse being that our mothers told us all about our religion. (How many years ago was it?)

If we do not continue to read religious or spiritual books or to meet new people, our minds set into a rut.

It is important to stir up one's mind; to keep it thinking. If there is a need to activate the mind concerning visual things, there is a twofold need to do so where the realm of the unseen is concerned.

If we do not continue to learn about God, we become fixed in our ideas about Him.

A professor once said to his class of theological students, "Whenever you preach, a little sign could be hung over your head as you stand in the pulpit: 'God at Work.'"

So, the next time you are talking with someone, remember that they could have a new idea to share with you.

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CHUCKLE

Her husband was always complaining that one thing or another was wrong with him. She had about reached the end of her patience. Finally, she decided to start complaining about some of her aches and pains, hoping that he might be so concerned about her that he would forget about his own ailments. So that evening she greeted him with a recital of how miserable she felt. He was unusually quiet all evening and she thought her ruse had worked. Until some time later when he groaned and in a weak voice said, "I don't know what's wrong with me. I think I must be coming down with what you've got."




My sister Elizabeth attended a very elegant dinner theatre show. The play was by a Russian author and a menu of Russian food was served. She was able to get many of the recipes and was especially pleased to receive the one for cucumbers in a special dressing she remembers eating as a child. She shares her find with you.

Cucumber with Sour Cream Salad

4 medium cucumbers
1 Tbls. coarse salt
½ tsp. white vinegar
3 hard cooked eggs
1 tsp. prepared mustard
⅓ cup sour cream
2 tsp. white wine vinegar
¼ tsp. sugar
⅛ tsp. white pepper
dill

Peel, halve, seed (if desired), and cut into ½ thick slices the cucumbers. Combine them in a mixing bowl with salt and ½ tsp. vinegar. Toss lightly with large spoon and marinate at room temperature for about 30 minutes. Drain through a sieve. Pat dry with paper towel and return to mixing bowl. Separate yolks from whites of eggs. Cut whites into very thin strips and stir into cucumber. With the back of large spoon rub egg yolks through a fine sieve. Slowly beat into the yolks, mustard, sour cream, the 2 tsp. vinegar, sugar and white pepper. When smooth, pour over the cucumbers and toss gently but thoroughly. Taste and adjust seasoning. Place in serving bowl. Sprinkle with dill and refrigerate until ready to serve.

Remarks: 2 tsp. regular salt may be substituted for the coarse salt. It is preferable that dijon or dusseldorf mustard be used. A dash of black pepper may be substituted for the white pepper.




OCTOBER 1992

1. Mark 7:24-30
2. 8:1-10
3. Matthew 24:34-44
4. **25:14-30 Sunday**
5. Mark 10:46-52
6. 11:11-23
7. 11:22-26
8. 11:27-33
9. 12:1-12
10. Matthew 25:1-13
11. **15:21-28 Sunday**
12. Luke 3:19-22
13. 3:23-4:1
14. 4:1-15
15. 4:16-22
16. 4:22-30
17. 4:31-36
18. **5:1-11 Sunday**
19. 4:37-44
20. 5:12-16
21. 5:33-39
22. 6:12-19
23. 6:17-23
24. 5:17-26
25. **6:31-36 Sunday**
26. 6:24-30
27. 6:37-45
28. 6:46-7:1
29. 7:17-30
30. 7:31-35
31. 5:27-32

BIBLE STUDY

This month many of the readings are from St. Luke. On October 18 we read from Luke 6:46-7:1. Here we read that Jesus asked: "But why do you call Me 'Lord, Lord,' and do not do the things which I say?"

Jesus realized that there were a great many people who apparently agreed with Him — they would even call Him Lord and Master — but they were really just spectators. They never did what He wanted them to do. Finally, one day He cried: "Why do you call Me 'Lord, Lord,' and never do the things that I say?"

The answer is simple.

It is much easier to say almost anything than to do something positive. It is much easier to say, "Lord, Lord" than to move into the full stream of the life of the Church, and do something for Christ.

The Church needs the wholehearted support of everyone who believes in Our Lord Jesus Christ as their Saviour and Redeemer. It needs us to be involved. There are opportunities of service for every one of us in the Church. It is not enough to come and sit and listen and go away, unless we are transplanting into our daily lives what we say with our lips and hear with our ears. When we put these things into practice, we find that life becomes very exciting and thrilling. It requires all the courage that we possess.

I recently read a story about a group of Orthodox in a country where the Church was persecuted. They were praying, when suddenly the door of the room was broken down by the boot of a soldier who walked in with a machine gun. He looked around and said, "Any of you people who do not believe in Christ, get out while you have the chance." There was silence for awhile and gradually, one by one, people began to leave. There was a small group of people there who made up their minds, they knew what they believed. So, they stayed where they were. Their decision was already made, not knowing what was going to happen. The soldier went over and closed the doors, came back and stood in front of them. Then he smiled and said, "I believe in Jesus too, and we're much better off without them." Would we still be in the room if that happened to us?

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